

# Mind

# Matter.



Physical Life—The Primary Department in the School of Human Progress.

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Single Copies Five Cents.[FOR MIND AND MATTER.]  
RING! YE BELLS.

T. P. NORTON.

Ring! Ring, ye bells—Ring once again,  
Glad tidings for the sons of men;  
Ring fearlessly—Ring full and free  
A joyful peal for eighty-three.Ring out the peal from on high,  
Of passing moments as they fly;  
Still interlinking, as they run,  
The two eternities—one.Ring out the past—the gloom away,  
And turn its darkness into day;  
Ring in the truth—the welcome news,  
And let its heavenly light diffuse.Ring out the winter of the soul—  
Cold Superstition's dark control;  
Ring in the harvest of the skies,  
And let the sun of Truth arise.Ring out where mental bondage reigns;  
The glorious cause of Freedom gains,  
And let its banner be unfurled  
Throughout the earth and spirit world.THE ALL HUMANITY SHALL RISE  
To hear it echoed from the skies,  
And join with angel hosts to raise  
Unending anthems to His praise.

## SPLIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

December 29, M. S. 35.

EDWARD HICKS.  
(A minister of Friends.)

**FRIENDS:**—We meet here once more to make an effort to enlighten humanity in the direction of its future condition, and also to make an effort to make conditions to complete the happiness of the human family, at the present time. When I first contemplated taking hold of human organizations and moulding them to my will, I did not realize what an important work could be accomplished by so doing. But, to-day, I am fully impressed with the importance of the work, and you see, all over the world, changes coming, different from what they were a few years ago. Men have learned that each one is acted upon, and must obey the organization to a certain extent; and life, instead of being a flickering flame, is proved to be eternal. Not one soul that asks itself to give utterance or impress to what it feels in that direction, but acknowledges an overpowering force, that impresses upon it determinately an eternal existence. Now, as you are at the present time, you feel that there are many difficulties to overcome, and you are enlightened enough to know how to meet the obstacles in your paths. But by stopping to consider, and by listening to voices that understand the minute workings of each human mind, you will not, in the future, be led astray as heretofore. Because we have learned that we can exert an influence for good; and, as all men are brothers, their interests are the same. It is not to be expected that every individual should act out one particular line of thought. Each one working in harmony with themselves makes the complete whole. How wonderful is life working through a human organization! How many times individuals are disappointed in their best friends, or highest hopes in some directions; while in others, where their expectations are not great, they receive tenfold what they expect. So you have learned, that the ways of that power which moves all things, sometimes agreeably surprises you; when, at other times, when expectations are high and hopes elevated, you receive nothing but disappointment and sorrow. Yet this is an evidence that there is now a power, working out a perfect system through each one of you. Life is now in its full strength and vigor. Men are coming into a condition to understand when they are acted upon for a wise purpose, and when they are acted upon, perhaps, for purposes of destruction—or, at least, for purposes of bringing them into a condition of intense misery. I have in times past, undertaken to enlighten and improve the human mind; but, to-day, I feel a greater necessity than ever for going to work and trying to make individuals understand one another. The motives and desires of human beings are not so different; but the rules and regulations of society, acting upon human organizations, oftentimes make them act entirely contrary to their own happiness, and the destruction of the peace of others. And it is well, perhaps, that it is so; for when the reformation of every human organization is complete, you will then understand, that all these things were a necessity in the case. It needs the storms, and clouds, and sunshine, to make the plan perfect; and as you are progressive, and as time unfolds you, hour by hour, your conditions are growing—not only in strength and beauty—but your power to do good is increasing. You have had, through one simple communication, evidence of the power we possess. After struggling year after year with difficulties, we have learned enough of the human mind to know how you may correct evils. Sympathy and truth follows light; and if you continue on in the course you have been directed, there will be no more shadows and darkness, but eternal light and prosperity in your footsteps. I am losing my power and will not speak any further, on that account; but there will others come who will do better. The excitement of coming in has made a condition that will require a little time for any other spirit to get a place to con-

trol; although I consider I have had complete control.

HENRY MEEGAN,  
(Little Rock, Arkansas.)

I do not see how it is possible for anybody to speak like this through such a machine as this; but it does seem I am doing it somehow or other. When I come here, after that man, who seemed to know how to do it, I thought, perhaps, I could do the same; and here I am talking away, just as if I had a big organization to do through, and it bothers me; and if I should make any mistakes, or have to leave very quick, you must not blame me. But what do you think will come of all this eventually, when the people get to understand it, and they know that their friends, whom some of them wished were dead before they were dead, are with them and want to control them; I wonder what they will do? [We think they will behave themselves better than they do.] That is what I think; and it is one reason why I am here. It seems to me that with all people's talking they do not do much good. When they profess to be good, the people only call it so, because they make so much fuss about it. I want to tell you one thing. In life I did not say much, but I watched a good deal, and saw some things that makes me feel queer. It is just like it used to be, years and years ago, when any body got in trouble, and folks did not like them, they would say, "The Lord had better call them away, because they are no use here. I tell you what it is, friends, it is just this way: they can make themselves pretty disagreeable here sometimes, and cause more trouble than if they are in the form, because people are ready to look out for them in the form; and when they are spirits, people don't seem to be looking out, and trying to get rid of their control. You understand. They can come in any abode, unless they are protected by spirits that don't mean that anybody shall be injured, and do a good deal of destruction. There is no use in any one being insane, or any thing going wrong with them; and I don't want people to lay all the blame on spirits, but there is a great deal that spirits help to bring about, that is astonishing to people who don't know anything about it. Then I want to say to you; know—all of you—that the best thing for people to do now is to go to work and try to make things all right; so, that if spirits do come back there will be no possible way for them to do any injury. And when they come back, and everything is all right, they get strong and go away and begin to do good. I don't want people to go around talking about mediums and excusing them; because they know they are controlled by spirits, and ought to try to do good, instead of being dragged down. If I had control of the government, there is something I would do away with. It makes me so mad when I see the government making things to knock people over with, and making them weak, so that they will commit crimes, it makes me too d—d mad to talk. And what are you going to do? I am in here to try and get people to hear and know, that every one of them—even if they are held by a power that the government has allowed to run rampant—that if they would only raise their hands up, and help legislate, they could soon be free from any of these things or these influences, and then spirits could do no harm. Ques. Do you refer to rum? Ans. Yes, and other evils; but rum leads to all the others. It is this way: I am not here to condemn people, because I liked a swig myself. I want you to know, I don't go behind the bush to tell the truth; but if I had not been brought up to use it, and there had not been temptation, I would not have been tempted or tortured myself. It is enough to make one condemn mankind to see how things are going; and how some people are renting out property to men that they would not wipe their shoes on, to destroy the rest of mankind. Now then, I feel I must tell you a little something, too. The head man who runs this machine, I might say, or at least he won't allow any one else to run it—he says he has not got the machine near perfect yet; and when he gets it in good running order, then I can come back again. [Certainly.] He says I am only here to help get it in complete running order. I don't know what that will be like. [He wanted you to come and give the medium some strength for the other spirits to control.] Yes, he is long headed. While I am here I will tell you his name. It is Henry Meegan, and I come from Little Rock here; and I had travelled considerable. Not like people that have plenty of means; but to get work and get along. I will bid you good-bye, and when this tool gets in good working order I am coming again. [That is right.]

GRETA HINDERDALE.  
(Sacramento, California.)

GOOD MORNING:—I do feel so rejoiced to have an opportunity to come here and give expression to my thoughts, although I am not acquainted with any one present. Now, I come in after an individual that had strength and power to do a great amount of labor, if it had been rightly directed, and I feel strong on account of his having preceded me; but I am not, nor never was, gifted with physical strength. I could see and understand, and was intelligent enough; but a feeble frame always held me back from doing the good I desired to do. Now, I am anxious to be able to keep on in the good work—that is, to try and make men and women understand what the future will be to them, and how to prepare for that

event called death; for many, many minds are very undecided in regard to that subject, and they feel at a loss to know what to believe or what not to believe. And this is all the time the question within themselves. The magnetic conditions of society hold them within its power, so that they are unable to free themselves from superstition and the ignorance of the past. They are enlightened and intelligent in every other direction, but still they cling to the old ideas, and feel afraid to approach the truth, for fear it will in some way hurt them. And I will say to all professing Christians that they need not feel afraid to investigate any subject—they need not be afraid to attend spiritual circles; because if they are all right within themselves, there is no power that can overthrow the fabric they have built. But if they are corrupt and imperfect, and that power that they look to to sustain them does not exist, they surely cannot help but be changed, and learn the truth from a correct source. And it always looks to me like a fear of the power that holds you, to hold back from an investigation of every truth. If you are all right, you can go anywhere on earth, and it will be impossible for any power to contaminate or abuse you, unless they take your life, and that, perhaps, would be a condition that would make your happiness more complete. There is a power that seems to control and lead every individual, and the crimes that are being committed to day are necessary to the outgrowth of perfection in the future. You could not learn to discriminate between good and evil, unless you had some forcible lessons taught you by the circumstances that surround you, and the misery that seems to exist in your midst. And I for one am very anxious to have people to lay aside, at times, their fears; and if that power that they place so much confidence in is perfect, and they have a perfect idea of that power, they cannot be changed or injured in any way. But if they are holding on to old ideas or superstitions, then the evidence will be so conclusive to their minds that they will have to accept the truth that spirits do return, and hold human organizations and exert an influence over all humanity. I am very anxious for you to keep on in this good work, and I wish to say to you that we never will control the instrument in any way to retard your progress; and if, from time to time, there is a necessity for changes, or if we give advice, we will do it for the best interests of each one working for the cause of truth—each one striving in their own way to enlighten men and women, and make them purer, truer and better. I am not strong, and I seem to be losing, somehow, not only my own identity, but the medium as an identity for me. The medium's brain is in a kind of a condition that I cannot use it, and there is no one else who seems to be using it, and that seems very strange to me; for I expected that when I began to lose my power, that some intelligence would be manifested as belonging to the medium; but I see that is not the case. I do not imagine that it will be any injury for me to withdraw my power, and allow some one else to come. Will it? [No.] Why this is something wonderful, to think that the spirit is not here, and the brain seems to be in a kind of a cloud! That is the way it looks to me. This is wonderful! [Don't leave without letting us know the name, please?] Greta Hinderdale, Sacramento, Cal.

JOHN HOOVER.  
(Norfolk, Virginia.)

Oh, my God! I am starving to death! I am so hungry! [You will feel better by and by.] I was shot in the hand. It was not considered a serious wound, but it produced lock-jaw, and it is awful to think I must undergo, once more, some of the feelings I experienced before my spirit could be freed from the body; but I am all right, so far as my spirit is concerned, and people need not trouble themselves about my condition for I am happy. But they say it is a necessity to have this experience, and return; and you don't know how empty I am. [You will feel better soon.] But it is real pleasant to be here, not only on account of being here, but I have been informed that I can have still greater degrees of happiness. The power that seems to take charge of this instrument, says I am happy, because I did not expect to be happy, and was looking for something terrible, and not receiving that, I have concluded I am happy; and I would have greater possibilities of happiness if I once controlled a medium, and got on the right course—that is, it would be a condition to make me grow happier and happier all the time. [Will you allow me to make a suggestion? I was going to suggest that it is not only that you will be made happier by coming, but you will be placed in a position to be so much more useful to spirits and mortals than you could have been otherwise.] Thank you. I will try to do all the good I can for others, and have every one come that can, if it will be the means of getting them out of their distress; for there are a great many people that are not really bad, but they feel bad because they feel they have not done as other people did. You understand. They hover around and they seem as if they could not move out of that course. They keep all the time in it. I begin to understand a good bit. I did not know that taking hold of a mortal form would give us so much light all at once. [Yes, it does.] Well, I am only too glad to find that out. I never did anything very bad, but like a good many other folks, I thought I knew enough, and did what I thought was right, and that was not a great deal—that is I never put myself to much

trouble to make people happy. That is just the way things were all my life, and then I did not know how to exert myself. This is the way to do that; and now I am here because I was obliged to come to make a move. The boss says you must have an object in view to accomplish anything. [That object is to help everybody.] Yes, you may bet your life, I know it. I come from Norfolk, Va., and my name is John Hoover. [We are very glad, Mr. Hoover, that you came here.] You never had anybody come before who had lock-jaw, did you? [No; and you had none before you came?] No, and I have not any now. It wont hurt the medium, will it? [No.]

ELIZABETH ATKINSON.  
(Newtown, Penna.)

GOOD MORNING:—I have returned here to say to you that after the change called death comes to individuals, that all their disappointments and troubles in life seem to leave them, and make a condition for them to be happier than if they never had any experience of that kind. I went into spirit life with anxiety and care, and feeling afraid all the time that some one else would do wrong; but I find now that we are all in the hands of a power that is fully competent to control and make the destiny of each one; and if we would only learn earlier not to be so anxious about our friends, we would oftentimes be able to keep them out of the very difficulties they get into. For I find that the psychological influence of anxious people causes the very thing they wish to avoid. If I had known that, I would have been far happier than I am, but I have learned it, and I feel very anxious that everybody else should avoid the difficulties that I encountered. I am not strong, and cannot stay very long, but I am here to add my testimony to the rest, and request people to not grow too anxious about their friends, but to have confidence, and thus build up strength in them, and not depress them by their fears all the time, on account of their committing errors; and errors are committed through very influence. You may put my name down as Elizabeth Atkinson. I have not been so long in spirit life. I was anxious to die to escape a good deal of trouble. Now I am anxious to come back and tell people, so they can avoid a great deal of trouble. Ques. Where did you live? Ans. Newtown, Bucks County, Pa.

LEONARD MORRIS.  
(Dover, Delaware.)

It seems as though it was designed that all disembodied forces should return and hold communion with men and women through a mortal organization; and the purpose of each one is, in some way, to make a condition for society to be strong and grow out of the imperfections that exist, and live in a condition in which there will be no necessity for crime or misery in any form. Now, you are sometimes astounded at the intelligence we seem to possess, and the use we put our power to. When I came to you this morning, I had been looking through the country and taking a survey of conditions at the present time. You have much to rejoice at—much to look upon with pleasure—and I can explain to you the reason why. Century after century, intelligent men and women went into spirit life ignorant in regard to their true spiritual condition. They had the same power that we possess to-day, to return and control the human organization; but they themselves were such slaves to their superstition that they controlled their organism to cling to their ignorance and to hold on to what seemed the only hope for their salvation. While they were then controlled to act and speak, they were not shown all; and they did not understand that it was an universal law, and could be made perfect by study and application. But to-day there are spirits in the spirit world that have studied so thoroughly, and have learned the truth from investigation and experience so well, that they have made this thing a perfection in itself. You may call it science—you may call it what you please—but it is a principle that when once established correctly, it will bring about a condition in which there will be no necessity for any human being to suffer, and also bring about conditions that everyone may acquire knowledge and be able to appreciate all the beauties of nature. It is something that men need to respect instead of ignorance—it is something that every human soul ought to approach with reverence instead of scorn—it is something that will make weak hearts strong and build up debilitated organisms, and also make men and women understand what their relations in life are. And it looks to me as if, century after century, individuals had been groping in the dark, and now that the light begins to shine, a few individuals look upon it, and see its beauty, and approach it with joy, while the majority seem to be trying to hide themselves behind rocks, or in some dark places, so that the light shall not shine upon them. Now, this principle is all pervading, and the sooner men and women learn this, the better it will be for their welfare. There is no condition in life but what is ruled by us; and when men and women commit petty crimes, and think they are deceiving the world at large, they had better look a little beyond the scene, and they will see myriad of eyes upon them, studying them, and trying to make what they call crime a condition to perfect or improve the individual. Yet this is an unhappy state of affairs, that individuals should commit crime to make a condition for their future happiness; and we, as intelligent be-

ings are working to enlighten people, so that there will be no necessity for such a condition to exist any longer. Men sometimes mistake themselves, and endow themselves with more strength than they really possess; and I would advise each one here, and the public at large, to study well their own powers, and not to overestimate their own force of character. And when they find they are not strong in certain directions, instead of expecting to be bowed down by influences or forces, they should brace themselves up and call to powers that are stronger than they are, to lend their aid in building them up and making them strong. They not losing their individuality, can gain support and strength from positive characters in spirit life, just the same as the food sustains your bodies, and makes a condition for the spirit to live in, and act through an organism. I am not, by nature, an orator, neither am I educated up to the standard of men; but I feel the same interest and desire for men to progress, as any one who has devoted their whole life to study and to improve every condition that surrounds them. I cannot, perhaps, necessarily express myself as I would wish, because I am using some one else's brain to convey my own ideas; but I do think I am pretty nearly myself, and proving my own identity. How soon this work will be accomplished, is a question that creates agitation in many hearts, and that are anxious to see that great event; and I see that you have full confidence in what we have promised—full confidence that every word we have uttered in the direction of promises will eventually be fulfilled. But in your heart of hearts you question whether it will be completed in your material existence, or whether it will be a longer period than you expect; or at least longer than your heart's desire. Let me say to you that there are changes going on in the Universe; planets are all, as it were, in a condition of motion; and as you are dependent upon every force that surrounds you, from the minutest atom to the largest and greatest of created things, each one of these acts to produce conditions, and you in your turn work in the same manner; and individuals that you look upon as not being progressive, and ignorant of the ways of life, or of a future state or condition, are each one contributing their power in the same direction. You are all dependent upon every force in the universe for what you are—you are all dependent upon one another—working, as it were, like a chain—many of the links worn—yet each one is giving strength and power; and you may expect to live in a physical organization until the most that has been promised has been completed. Do not give way to despondency, but let your hopes be strong; for, day by day, evidence will come, and you will have the power to do the good your soul desires. We work as we can, and use instruments the same as you do; and the forces that seem to fill individuals and to exalt and lift up the human soul, are contributing their part to the light and glory of your strength; and the world is not to be destroyed, but there are conditions to come in which men and women will desire to live forever, and never to change to a condition called death. When, the necessity of the change may arrive, the fear will not be of death; for their happiness will be so complete that men and women will not think of that event. It will come as a thief in the night, and they will be unconscious of its approach, and the change will be so little that they will be unaware of it, almost. When, as they look upon the decaying form, and see it laid away in the dust, grief and sorrow will be a thing of the past; and the human soul will be so lifted up that it will be impossible for one sad reflection, and the past will be so completely passed that individuals will not look at it, and it will never be revived. I hope that I have conveyed my thoughts so that they are intelligible to you. I have made an effort to do so, but being unaccustomed to using another's organization, which I am making an effort to control, and make it as myself, I do not know how well I have succeeded. If I have succeeded, I am very thankful, and I thank you for your kindness to us. Keep your portals open, allow us to come when we can, and the good things will go out to all men, and the sorrows of the earth will disappear. I came from Dover, Delaware. [What is the name, please?] Leonard Morris.

HANNAH REINHART.  
(Montreal, Canada.)

Good MORNING.—I hesitate, because when I had my form to work through I lost the power of speech. But I find in coming here that I have no obstruction in the throat whatever: and it must be that this is a healing institution or something of the kind. [That it is] because I expected to suffer dreadfully, and here I am. I cannot see that there is any affliction whatever in my throat or lungs. I am very much surprised! If you keep this place open for the purpose of healing the sick, I will bring my friends here to be healed some way. [We open the way to heal soul and body here.] I am much obliged to you, but the general says that is not what I came here for. He says there are so many people who don't seem to understand anything at all, and they think they understand everything; and he wants everybody to make an effort to come, so that others can see the variety of people who do come; and it gives strength to all who come to act on other minds, by coming here. That seems very funny to me, but I expect it is true, for he stands right here, and says I must make a great effort to talk, and try to be myself as much as possible, because it will be the means of making other people so. Ques. You mean in spirit life; do you not? Ans. In both lives. I don't understand much myself; but he says I can tell you that every one who comes here makes a condition to complete his work through the medium, so that he can give some very startling manifestations. I feel altogether different from what I did when I first came. I will tell you why that is. I had three clergymen praying for me when I died, and they all the time told me I must have faith, and I did try to have faith. I done the best I could, and still I was not satisfied; and since I came here I don't wonder I was not, do you? I just tell you what it is now, instead of getting around people, and telling them to have faith when they die, they had better go to work and try to make people happy while they are in their bodies. Now the General says there is no use in having any hospitals—there is no use of having any prisons—there is no use in having any poor houses—and the most useless things that exist on earth are churches; and he says if you had the money out of the churches, and were to buy food and clothing, and make homes for the people, he says you would not know there was any hell or any misery at all. On account of my throat, I cannot talk

exactly right. Ques. Could you not talk in the spirit, before you came? Ans. Not in this way; but we understand each other without speaking. That is another thing, and I am glad you spoke of it. Let me tell everybody, they may hide all their faults while in the physical form, but when they lay it down there is no cheating then; for you are exactly what people see you are. And if people could only learn that, they would try to make themselves beautiful instead of ugly. Now I am not here to show how smart I am; but the General said he would not allow any one to come here, but to make conditions complete after a while, for wonderful manifestations—you understand. And now I guess I will bid you good morning, because he says he does not want me to wear myself out, and do anybody else any injury, and if I stay much longer I will. [You must tell us who you were.] I will do so but I am getting pretty confused. My name is Hannah Reinhart, and I come from Montreal, Canada. Now that is all right just as I tell you.

#### ONE OF THE BAND.

Oh, man! always a mystery unto thyself—studying life through every circumstance, that arises—is there a time to come when thy life will be made clear unto thee—when each hope and desire of the heart will reach an answering chord? Man in his strength stands up to bathe for truth as he understands it; and many weak, ignorant individuals, stand with the battle axe raised to crush or break down new ideas. Could men but see themselves as slaughterers of truth, and obstacles in the pathway of progress, they would throw aside their battle axes, and turn their forces in the direction of progress. And it has ever been thus through all ages of the world. A few earnest individuals would come to the front, determined to stand in defense of the evidence before them or to die in the result. Wonderful! wonderful! are the changes that are coming. Men are to have liberties that exceed anything that the world ever knew. Liberty—liberty to be themselves—to study their own organisms, and make them something useful, beautiful and lovable. Instead of looking upon the mortal form as something to be regarded with contempt, each individual will learn to try to make it so perfect that it will be a joy to the eyes of men. When I see how slowly men seem to be approaching the time when it will not be considered a crime to discuss any subject that pertains to their own organisms, or anything that pertains to their interests and happiness; I say strike down and back all these superstitions, and let the soul of man go free—let it drink from the fountain of eternal truth, for there is nothing there to dim the eyes of men, or to cause a ripple of scorn to pass across his features. How wonderful is the power we possess! and how little understood! Or else you would see men and women in their joy lifted up and standing as it were in space without anything to hold them back. But we must wait a short time for this period, and suffer a little more, because the battle axes are being whetted, and prepared to destroy the progress men have made. But, as many times in the past, men have risen up to crush down principles that will live eternally, they will become factors in making the great move, or they themselves will sink where they wish to sink that power which worketh good to all men. I am anxious to have you understand that there is not an act of your lives but is witnessed by many, many intelligent minds—not a thought evolved, but what reaches some spirit anxious to gain strength and power, and even intelligence through you. We are one in spirit—one in hope—and one in strength—determined to gain the victory over superstition and ignorance; and the hour is drawing near, when we will need all the forces to work in sympathy with one another to accomplish this important work. One of the Band.

#### Spirit Obsession and Its Cure.

Editor of Mind and Matter:

DEAR SIR:—Permit me to say a few words in regard to an article in the last number of MIND AND MATTER entitled "Spirit Obsession," by Dr. B. F. Brown. Being somewhat acquainted with that class of spirits, I can speak from practical experience; and I deem it my duty to say a few words in regard to the subject. For about two years I was afflicted with obsessing or undeveloped spirits, who were throwing upon me a diseased condition which nearly ruined my health. Being ignorant of the cause of my decline, I consulted physicians of the old school, who pronounced my case lung trouble, kidney disease, general debility, etc., and they prescribed accordingly, but affording me very little if any relief.

One evening, while attending a seance in Baltimore, I was advised, through the spirit having control of the medium, to visit Dr. Brown, of No. 252 Franklin street, this city, and also Dr. Bonney (his spirit control), to treat me. Not being situated so I could see him personally, I enclosed one dollar for one of his "pads." After applying it I found that it possessed great spirit power, for I received shock after shock, and can truly say it proved a great assistance to me, and benefited me very much. Afterward, coming to this city, I called upon the Doctor, and was hardly seated in his office before the spirits took control of him, and began describing my symptoms and conditions, and also to give the description of the spirit who was throwing this condition upon me. Just here I may say, that this same spirit had been previously described to me by different mediums, but never before had any of them attempted to say with what purpose, intention, or motive this spirit was standing behind me, or the relation he held to me. I can only say that I have been under Dr. Brown's treatment but a few days, and am greatly improved and on the road to health again. God bless him, may he always be protected and watched over by the higher order of spirits. I give this for the benefit of others in the same condition, and advise all such to give him a call. Respectfully,

A. J. BENTLEY.

20 North Tenth street.

From St. Louis Chronicle, Dec. 23d, 1882.

Having reference to the disclosures and predictions made to the Emperor of France, in 1860, at the de Luxembourg, etc., I do hereby call upon the Rosicrucians, of high or low degree, wherever they may be scattered over the face of the globe, to forward their address, with mark or signet, (try.)

R. D. GOODWIN, G. H. P. P. & K.  
St. Louis, Mo., Dec. 1882.

P. S.—Newspapers in Europe, Asia, Africa, etc., please copy.

#### A Letter from Lois Waisbrooker.

200 Broad St., COLUMBUS, O.,  
December 28th, 1882.

Bro. ROBERTS—I was speaking, to-day, to a medium, a lady, who was one of our early workers, but who is not now in the field. I was speaking to her of *The Mediums' Friend*, and she said, "I was going to subscribe for it, but I will not patronize any paper that goes against Mrs. Stewart. I know too well what her mediumship is to doubt or question it."

Mr. Powell has been here, and while I have not heard his mediumship questioned, I know that his character as a man was such as disgusted the people. It seems to me that every plan that Jesuitical cunning can devise has been tried to crush Mrs. Stewart, and her faithful supporters, but so far they have been a failure.

I received a letter the other day from a lady, a stranger, who was prompted to write to me through reading my article in MIND AND MATTER, headed the "Jesuits at Work," and from it I make the following extract:

"I want to speak of that 'smell' which you believe was made by Jesuitical spirits. Was it not similar to that of the incense they burn at certain times in their churches? I had a girl staying with me, awhile, who is a warm friend of the R. P. Journal, and she said to me that if she kept house she would not allow MIND AND MATTER in the house. I kept her four weeks on purpose to give my band a chance to break the Jesuitical power over her, as well as to benefit her health, (the lady is a healer), she having a weak spine and being consumptive, but is being developed as a trance medium. She went, while at my house, to visit a neighbor three miles away, and staid four days. I took her over, and when I returned the room in which she slept was filled with such a terrible stench, that I threw open the door and windows, but to no avail, and I said, Why is this? What can be the matter? and some spirit answered, 'you had better send her home, this smell is unhealthy, and you will get down sick, breathing such air.'

"I then felt a change of spirit power, with the words, 'Go and get a shovel full of live coals and put on the stove, and pour sulphur on them; keep it burning till every vestige of smell disappears.' I did so and kept up the sulphur smoke all of six hours, and have not been bothered since. I did not tell the girl about it, as she was away at the time. I think even that the Jesuits found they were losing power, and that they created that stench in order to drive me into taking the girl home. I am glad they failed. When she left me she said that she was well, but she expected that when she got home the bad feelings would come back. It is those spirits, who are determined to have her, dead or alive!"

Now, friend Roberts, I know nothing of the lady who wrote the above, but I have one little item to judge by. She sent me two stamps in order to insure a reply. I often receive letters from strangers, asking for articles for papers, and from others desiring correspondence, without even a stamp to pay postage. People seem to think because I have the one gift of using my pen on radical subjects, therefore I can give time and strength, and live on air.

There is a class of mediums, whose work does not yet appear. Nevertheless they are held to it, while it not only does not bring money, but it so takes their forces that it makes it almost impossible for them to go into money making channels. I do not know as I shall be able to make myself clearly understood, but I will try. I have a friend who used to say to me, "I am holding forces." I could not then understand him, but now I do, for during several years I have been holding forces, but I should not express it just as I did.

I do not know as I can illustrate what I mean better than by giving a part of a mental vision.

"Come with us," is the response, and those now inseparable friends are conducted to a temple over the entrance of which is written, 'Not one jot or tittle of the law can pass, but all must be fulfilled.' What law? the old ceremonial one of the Jews, or the statutes upon the books of our modern civilization? Neither of these are intended,' is the reply; 'the declaration refers to the laws that inhere in the nature of things. Mankind, in their ignorance have established ordinances and so-called laws which are in conflict with nature's laws; and they must learn the true and abolish the false before they can be redeemed. We have set ourselves to this work; we are both students and teachers; and we have mediums in different parts of the earth upon whose brains we impress our thoughts, and they become the batteries from which we act upon the mental sphere to its gradual changing. They are misunderstood; they are called impractical, because they cannot give their forces to us to help prepare the way for future fruitage, and at the same time be active in the external fields of the now. They suffer, and we suffer with them; but we hold them, for we cannot do without them.' Our friends looked and saw, here and there in the earth life, a head illuminated, or partially so, in reference to the laws of some particular department of life, laws that cannot be applied till the mental atmosphere is so changed that the masses can be made to comprehend—saw that the forces of the body were seen in the intensity of the thoughts which were projected in lines of light extending away, sometimes over land and sea, ere a kindred and receptive brain could be found to which they could attach themselves. 'These are our batteries, repeating the guide, 'the earth points of our work.'

Now, I may be considered egotistical when I say that I know I have occupied such position—have been such a battery for several years, and during that time it has been impossible for me to act in the money sphere, to be successful in gathering means, as I once was. Once in a while, under very favorable conditions, I can do a little, but I cannot stem the tide as of yore, and but for the occasional aid of friends, I should have suffered. I have sometimes asked for aid, but if I got it, and after time the request was repeated, it is sure to be denied, or accompanied with remarks that wound, and I have vowed never to ask again. Before I understood fully why I was so held, the conflict was such at times I nearly if not quite lost my reason.

There are scores of mediums held to similar work, and I plead for them, because but few have the power to portray what they feel and know to be true. I have been impelled to this by those who see the future, and hold me to the work which will yet vindicate itself; I have been impelled to it, that if perchance there are any who can understand and aid, so that my forces may not be constantly divided by the question of bread

and shelter, they are privileged to do so, not as charity, for I will not receive charity, but as seed sown for future harvest, of which we can partake together.

I feel that the time is not very far in the future when I shall be relieved, in fact, of the work that it has been mine to do, and that I then can so act in the external as to readily command the means to live independently; till then I shall struggle on as best I can, understanding my own work, if others cannot. Fraternally,

LOIS WAISBROOKER.

#### Words of Cheer From the West.

KANSAS CITY, Mo., Dec. 27, 1882.

J. M. ROBERTS—Dear Friend:

Enclosed please find four dollars to renew subscription for myself and Dr. J. Dooley. Your valuable journal grows more interesting and spiritual every week. The communications are grand and beautiful, and we feel that we cannot do without MIND AND MATTER, for it is indispensable to us. Those that are sent I distribute. May the angels bless you in this grand and noble work. Your earnest endeavors to spread this grand truth before the world, and the noble stand you take in the defense of mediums will be recorded and blessed by God and angels. I feel bound by a sense of duty, and a desire to benefit mankind, to tell you of the wonderful cures Dr. J. Dooley is performing here in Kansas City. His institution is fitted up with all the appliances necessary for eclectic and magnetic treatment, and patients from abroad find a pleasant home with them while undergoing treatment. He is performing wonderful cures, especially in his treatment of cancers. He takes out the largest cancers in nine days, and without the use of a knife, and the patients do not find themselves reduced. He treats successfully all chronic diseases, rheumatism, paralysis, etc. His practice is increasing daily, and the unbounded success he is having must secure the reward he so richly merits. And now having trespassed too long on your valuable time I will close. Yours for the truth,

MATT CLARY.

1309 Dripp street, Kansas City, Mo.

#### Magnetism—What Is It?

WALHALLA, S. C., Dec. 27th, 1882.

J. M. ROBERTS, Esq.—We have stated, that as long as magnetizers persist in bringing the subject of "Animal Magnetism" before the public, that we will be obliged to take up our pen against it. We will not annoy the public with long articles in your valuable paper, and have but to say in regard to "What the Angels say of it," that because they, (and many men who have been taught from their cradle,) may side and believe in it, is no proof that it is true, or has an existence in nature. Dr. Hare, the great chemist and philosopher, and a host of other spirits as well as men, have declared that it has no existence as an entity. Nothing, therefore, but a demonstration can settle it, pro or con.

Spirits differ as well as men. Some believe in Jesus Christ, others do not, spirit existence is still doubted by millions—and nothing but a positive and absolute materialization will ever decide it.

Worlds within worlds, has long since given the only true account of planetary attendance and repulsion, by Dr. Hare, and is the result of the only magnetism that exists, or ever has been demonstrated.

We, therefore, still demand a demonstration.

WM. BAKER FAHNESTOCK, M. D.

I have still a number of "Statuvolence and its Uses" on hand, which the public ought to have in connection with MIND AND MATTER, as it would demonstrate that magnetism is as useless as a fifth wheel to a wagon or the imaginary centrifugal and centripetal forces are to planetary motion.

W. B. F.

#### Endorsement of Dr. J. C. Batdorf.

MAQUOKETA, Iowa, Dec. 30, 1882.

Dear Brother Roberts:

I would like to say a few words in MIND AND MATTER, in favor of Dr. J. C. Batdorf. I have known him for seven years. He is an allopathic physician, and gained his honors at Sterling Medical College, Columbus, Ohio. He has practiced in Mechanicsville, Iowa, for many years; is a Spiritualist, and a powerful magnetic healer, in which capacity he has been remarkably successful in treating diseases of the nervous system, having cured cases of paralysis of three years' standing in three weeks by magnetic treatment, assisted by his powerful band. The Doctor is equally successful in treating diseases peculiar to females. He is now located at Bradford, Pa., and we miss him very much. He is a scholar and a gentleman; a true friend to MIND AND MATTER, the best of papers, and has had hot discussions in defense of its editor. The Doctor possesses much influence, and I would advise the sick to employ him, and he, with the aid of his invisible guides, will cure them.

Truly yours,

DR. A. B. DOBSON.

#### Testimonial.

Dr. J. H. RHODES—Dear Sir:

I have been very much benefitted by the use of your medicines, and feel that I would like to take some more, as I have fallen back slightly since I quit using them.

Enclosed find one dollar, the value of which you will please send in lozenges, and oblige

Yours Respectfully,

SARAH B. MODE.

Modena, Pennsylvania.

(Continued from the Eighth Page.)

religion, by presenting the clearest proofs of the ignorance of their assailants. It is claimed by some of the admirers of Kant (indeed he himself suggests the parallel) that he performed for mental philosophy a service similar to that which his countryman, Copernicus' discovery, performed for astronomy. As the latter may be said to have determined the relative importance as well as the true position of the earth in the solar system, so the former has determined the proper limits of the human intellect in relation to the objects of knowledge; and as Copernicus has demonstrated that many of the apparent motions of the heavenly bodies are not real, but caused by the motion of the earth, (the standpoint of the observer), so Kant has shown that many mental phenomena are to be explained, not by referring them, as most philosophers have done, to independent external causes, but to those essential laws which regulate the movement of the mind itself."

It was the spirit of this metaphysical dreamer, who comes back to earth, and through a medium who knew nothing about him, or his metaphysical speculations, gives that communication. He seems to have been unconscious of the force that projected him into the control of the medium, and compared his coming to the coming of the sun, stars and planets from out the fiery nebulous matter from which they emerged. He tells us that his theme will be "The reflections of matter," well worth the elucidation of the mind, of such a spirit as Kant. He compares the influence of Buddhism with that of Christianity, and defines their respective relations as equivalent to peace and war—the pagan religion being the archetype of peace, while the Christian religion is the archetype of war. He predicts that Christianity will go out in a night of blood, as the result of its having been ushered into existence in a night of blood. He tells us that with the last expiring groan of that bloody religion, that a revulsion will take place among the spirit and mortal followers of Buddha, and that an unimaginable mass of that now slumbering spirit life will be aroused to action. He tell us that when that great revolution comes the combined influence of it will overwhelm the world. More than this, he tells us that it is to effect that awakening that beneficent spirits are now combinedly working to bring about. He speaks of a central intelligence greater than any man-made or man-conceived god; and that through his natural desire to reach the ultimate of things, he had been enabled to approach that central intelligence. He speaks of himself as a born dreamer, and attributed this general tendency to the prenatal effects of stimulants used by his mother. He tells us plainly that the sagacity he displayed was not his own, but the result of spirit influences of those who had existed as mortals long before Kant was conceived or born. He tells us that the spirits who controlled him sang psalms ages before he saw the light; which would indicate that he was influenced in his philosophical and metaphysical conclusions, by Hebrew spirits, who sought through him to limit and restrain the operations of the human mind. Kant tells us that in his heart he scorned the limitations of his hand was made to write, and that his mind went out after those generalities in nature that admitted of no limitations. He tells us that the one great truth that needs to be known is, that every man or woman is, of a necessity, his or her own saviour; that a general knowledge of that truth is an indispensable prerequisite to happiness. He tells us that justice demands that all must come to an individual and social equality, such as philosophers in all ages have taught as necessary to human welfare and that is designated by the term communism. We understand by that, a social polity that will tend to blending the social and individual interests of mankind, rather than a policy of competition and isolation among the members of any social organization, municipal or governmental. "Communism," says Kant, "is the finality of enlightenment." We have been long convinced that Communism on the principle of leveling up, and not of leveling down, would eventually become the policy of the American people, and therefore, we, in a great measure, agree with the spirit of Kant, however much we have disagreed, with his mortal teachings, in the direction of limitation to the operations of the human mind. We never could accept Kant's philosophical tenets, because they did not admit of unlimited mental freedom. We regret that time and space will not allow us more fully to analyze, that remarkable communication from so advanced a spirit intelligence. But, we cannot close without adding, that in August, of last year, while at Lake Pleasant camp-meeting, a spirit purporting to be Gautama Buddha, entranced Mrs. Anna Kimball, and spoke of the efforts, that he, Worcester, Hermete Trismegistus and Apollonius of Tyana were making, to arouse their spirit followers, and set them in motion to regenerate, not only the spirit but the mortal world. That the spirit of Kant should so pointedly speak of the same effort on the part of these advanced spirit reformers of the world, goes far to justify the expectation of a not remote mighty stride forward on the road to human progress.

We invite the special attention of those who know the importance of the work that wise and learned spirits are doing through the mediumship of Mr. Alfred James, to his claims to their assistance and encouragement. Under the unfortunate influence of his enemies, corruptly exerted, he was for a time taken out of the work he was

so grandly performing, and strip of his little savings to such an extent, as to leave him without sufficient means to resume his general work as a medium. The work he is doing in connection with MIND AND MATTER, is of a public character, and one that concerns the highest interests of the whole human family. We feel, therefore, that we are but doing an act of justice to Mr. James, in asking for him, such assistance as will make him feel that Spiritualists are not indifferent to his great merit as a sensitive for spirit communications of the highest and most unquestionable order. We ask nothing for ourselves in making this appeal for Mr. James, as we are compensating him for his special services, as liberally as we can afford to do, without a considerable increase of circulation. Assist Mr. James. He needs it and deserves it. Contributions may be sent direct to him, 1525 Camac Street, Philadelphia, or to this office, and will be promptly and thankfully acknowledged, in either case.

## Words of Cheer.

SAN FRANCISCO, Dec. 6, 1882.

J. M. ROBERTS, Esq.—The enclosed is a copy of that written through the hand of Mrs. Souther, by Dr. Charles Morris, his control, entitled "words of cheer to the faithful." If it meets with your favorable consideration, many here would like to see it in print. Dr. Morris appeared in material form soon after your publication of his first letter, and desired that some one of those present, of our private circle for materializing, should convey to you his sincere thanks for the publication of his letter and the commentary thereon.

Very respectfully yours,  
231 First street. P. H. JACKSON.

## WORDS OF CHEER TO THE FAITHFUL FROM THE SPIRIT SIDE OF LIFE.

KIND FRIENDS.—Every degree and species of human kind, realize to a greater or less extent, the omnifarious character of their surroundings. All in a measure comprehend a breadth of meaning in the natural display of omnipotent power. All are conscious of the wisdom of infinite design, and that nature is a boundless ocean of material, of relations, of conditions, of determinate laws, forces and resources; reaching far beyond the dim confines of his strongest imagination. This consciousness inspires a becoming reverence for the great principle involved—for the great creator of all things—and with this endowment of natural reverence, various means and modes of worship are devised. How many there are who bow down to a shadow without observing the eternal sun that causes it,—and how many come short of the real truth, and the fullness of joy it brings, is not for us to say. But it is in natures open book of facts that men must ever look for that knowledge to enjoy life, here and hereafter, continually expanding and growing in mental powers of conception, until he finally reaches the elevated spheres of a spiritual life beyond, where he is sure to enjoy the fruits of hope born of truth. All this is patent to every one, and cannot impress you as being anything new or instructive, and I merely refer to your natural surroundings and impressions in connection with our new relations, or the conditions resulting from a semi-spiritual and physical world combined, to illustrate the difficulty of clearly expounding certain truths, and of demonstrating facts beyond the doubts that obstruct the road of progression. Many facts are self evident, and receive universal recognition, and yet no one so wise as to give a theory of causes acceptable alike to all, as reasonable and correct. While opinions may be a unit upon certain existent facts and their effects, the same universal and settled opinion may dissolve into a thousand factions while compounding true and correct theories encased in the real immutable cause. As in point, I may refer to the Gulf Stream in the Atlantic Ocean—to the magnetic needle pointing to the North pole—to the ebbing and flowing of the tides; and to the flashing of the Aurora Borealis; these wonderful features, ever present in the restless economy of Nature, are everywhere recognized—but savans and scientists differ and dispute as to their causes—as to the vital forces ever generating the power to keep them in motion. This is not strange, because such causes are beyond the research of human reason, or rather beyond its ability to demonstrate; and that which is not demonstrable or susceptible of proof must, to some extent, remain a mystery. This may be deemed unfortunate when considered in the abstract; but it is not necessarily so when we may utilize our knowledge of the fact without the cause. It matters little to the afflicted patient whether he knows, or not, the cause that produced a certain plant, so long as he knows that it does exist, and will remove the cause of his disease. Outside of physical phenomena there are other and yet stronger phases of facts associated with material existences and experiences, reaching beyond to a spiritual, producing a pleasing intuitive condition, ever controlling the thoughts and impressions of man. Spiritualism is no less a fact—no less a boon to man—because so many doubt the laws and agencies used to be genuine, and admitting them to be genuine, some investigators seek to go beyond the possible lines of demarcation, and, failing in their efforts, condemn the whole. As well might the philosopher deny the fact of perpetual motion in nature, because he cannot invent a machine and demonstrate it through his own ideas of how it should be done. The continual conflict of opinion upon the subject of Spiritualism, as with every other subject, will only tend to strengthen and brighten its future prospects and increase its blessings. Everything that is, and everything that is to be, that rests its foundation upon natural law, which is truth in its essence, will triumph supremely and endure to the end, which end can never be, because the principle of life, the power of generating agencies ever was, and must ever remain. Forms and conditions cease to be, but life and evolution never. I have penned the foregoing more to encourage the faithful than to throw new light upon the subject, which I hope to continue in the near future.

With respect I remain sincerely yours,  
Dr. CHARLES MORRIS.

## Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alterative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.

" Maria Bayley, Yardleyville, Pa.

" Kate Bayley, Ocean City, N. J.

" Joseph Willard, 1620 South St., Philada.

" Cordelia Myers, 1702 Brown St., Philada.

" L. J. Walters, 732 Parrish St., Philada.

" Mary Ellen Van Kirk, 1702 Brown St.

" Ann Heasley, 937 Buttonwood, Philada.

Mr. Sam'l Bayley, 2721 Cambridge St., Phila.

Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

## Spirit Remedies.

Editor Mind and Matter:

DEAR FRIEND.—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer is good for one year.

Yours truly, FRANK T. RIPLEY,  
824 N. Penn St., Indianapolis Ind.

## A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor). We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,

PROF. J. B. CAMPBELL, M. D., V. D.,  
Pres't. American Health College,  
Fairmount, Cincinnati, O.

## Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address, PROF. J. J. HUBER, Box 144 Mechanicsville, Iowa.

## Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps, and they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa. DR. A. B. DOBSON.

## Special Notices.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

DR. J. H. RHODES, clairvoyant Physician, has removed from 505 North 8th street to 729 Noble street, Philadelphia, Pa.

J. W. FLETCHER, the renound Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private sittings daily.

DR. ANER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

A. W. S. ROTHERME, contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle St., Brooklyn, N. Y.

FRANK T. RIPLEY, 824 N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests. Also to hold developing circles every evening except Sundays, in Ohio, Indiana and Illinois.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street; also on Sunday at Union Park Hall, 517 West Madison street, Chicago, Illinois.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Room, cor. of Wood and Walnut sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

We have on hand a supply of the "New In-

spirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

DR. H. F. BUNGARDT has dissolved his business connections with Dr. Sour, and will hereafter conduct the business of the office personally. All communications must be addressed to Dr. H. F. Bungardt, 18 E. 7th street, Kansas City, Mo.

The Spiritualists and Mediums Meeting, formerly at 18 Halstead St., now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central St., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

MRS. S. E. BROMWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechend Wandeplatz N. S.*, Leipzig, Germany. All communications to the above address will no doubt meet with prompt attention.

MRS. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston, Mass.

DR. G. AMOS PEIRCE, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

THE ROSICRUCIANS hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

## SPIRITUAL PUBLICATIONS.

## THE SPIRITUAL OFFERING

A Large Eight Page Journal. Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint. Issued Weekly at Ottumwa, Iowa.

FOX & WILSON, Publishers.  
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THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and indecent language will be wholly excluded. Its editorial course, the truth, beauty and utility of Spiritualism, will be advanced. It will not, in any particular, be sectarian journal, but broad, progressive, and liberal—will give fair and equal expression to all forms of thought. Above all things, it aims to be Liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages.

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Six Months.....75  
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By arrangement with Fowler & Wells, publishers of the *Phrenological Journal*, the Offering and Journal will be sent one year for \$2.75. Should the premium offered to new subscribers by Fowler & Wells, be wanted, 25cts. extra must be enclosed to cover expense of boxing and packing the Books. The price of the *Phrenological Journal*, formerly \$3 per annum, is now \$2, but, ordered from this office, both it and the Offering can be had one year, postage paid, for \$2.75 or \$3.00 for both, including premium, the *Phrenological Book* with Illustrated Key, fully explaining and giving such directions as will enable the reader to understand its use.

In remitting by mail a Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox or preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamp.

Address, FOX & WILSON, Ottumwa, Iowa.

## THE VOICE OF ANGELS.

Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month.

SPIRIT L. JUDD PARDEE, Editor-in-Chief.  
D. K. MINER, Business Manager.  
D. C.



**M. S. YERMAH.**  
it. Were it not that the editor of a spiritual journal approves of it sufficiently to think it worthy of the consideration of sensible Spiritualists, we would take no notice of it. We are unwilling to believe that Mr. Miller is as far gone mentally, as his contributor evidently is, and therefore deem it worth while to try and arouse him to a sense of the cloud of delusion that is closing around him at the hands of untruthful and deceiving spirits.

It is enough to show the true nature of the spirits who have been masquerading at Terre Haute, as personators of the Christian myths Jesus the Nazarene, and Mary his mother, the spouse of God. These spirits, supposing that they had sufficiently captured their gullible victims to venture upon something striking, even if risky, undertook to furnish to these gullible dupes, photographic pictures that could be peddled over the country as pictures of themselves in masquerading characters. This was a venture that played havoc with their plans and calculations. Knowing that they did not dare to be photographed as they really appeared, these "pure," "truthful," and "loving" "mother and son," with the aid of a cohort of bigoted Christian spirit priests, managed to produce two ambrotype copies of engraved pictures; the one representing the Statue of Highland Mary, by Spence, and the other a common engraving, to be found in almost any illustrated Bible, representing Jesus meeting the woman of Samaria at the well. These ambrotype pictures, they alleged, represented them as they appeared before the camera in person. That this pretence was an unmitigated lie, we have demonstrated beyond the possibility of any doubt, to the mind of any person possessed of common sense, who will examine the engravings and these ambrotype copies of them. It is therefore absurd folly to pretend that spirits who would be guilty of such damnable falsehood and trickery, have any claim to be regarded as honest and truthful spirits. If Jesus Christ, and his "Virgin" mother, Mary, are real persons, and have appeared at Terre Haute, in the light of dishonesty, untruthfulness, and wicked deceit which they have there practiced, as set forth by their silly victims; all we can say is that the lowest and vilest pandemonium in spirit life might be raked in vain to find their peers in mean and contemptible dishonesty. If "Jesus" and "Mary" can make no better showing, than they have done at Terre Haute, that they are entitled to mortal consideration, we advise them not to waste their time in repeating their falsehoods, whether in person or through their senseless dupes, for they will find very few persons who are fools enough to be deceived by them.

It would be most unjust, even, in the deadliest foe of Modern Spiritualism, to hold it answerable for the conduct of these lying, and unblushing spirit, *not mediumistic*, frauds; or for the strangely weak and gullible freaks of credulity and lack of common sense, that the conductors of journals claiming to be Spiritualistic in their aims and objects, sometimes display, as in this instance. It is too bad! Stop it.

#### MAGNETISM—ITS RELATIONS TO MAN—HOW THE ANGELS VIEW IT—No. 2.

BY J. H. MENDENHALL.

**BRO. ROBERTS:**—In my last I spoke of magnetism as being a real entity—a force permeating all space, serving an important use in the up-building and perfecting of nature through the grand law of evolution; said claims being drawn from and founded upon the teachings from the spirit spheres. Seeing that this primal element of force is thus recognized by the angel world as being so useful and potent a factor in the order of progressive unfoldment, giving form, beauty and perfection to the great cosmos, under the sanction and guidance of involuntary law; I propose to lay before the intelligent readers of MIND AND MATTER a few briefly expressed truths showing the relations of magnetism to the human organism as one of the principal factors in the upbuilding of said organism—the rounding out of animal and human life, and agent to be usefully employed under the law of volition in carrying out the grand mission of life's existence. Said truths to consist principally of excerpts from remarkable communications given by noted spirits, and previously published in MIND AND MATTER and other spiritual journals. What number and what properties or forces may be required to constitute life in its completeness, including mind as its regal monarch, I shall not here pretend to say; but having, in my previous series of papers, claimed that magnetism is one of the primary life forces, and that it can be used under the law of volition to great advantage in the restoration and preservation of health, as well as other important missions; I design, in this and subsequent papers, to show that my most ultra, nay, my every claim heretofore set forth, even including positive and negative conditions, so wholly ignored by my friend Dr. Fahnestock, are re-affirmed and strongly corroborated by the teachings of advanced spirits in the sciences of physical and mental being; or psycho-physics, if you please. It will be remembered that, through my whole series of articles, I claimed that magnetism, as one of the vital forces, is subject, to a great extent, to the will or mental executive forces of the mind—that, while it is ever being imparted in its aural form from object to object, from one person to another, being governed in this respect by the law of positive and negative relations; upon the principle that forces flow from the positive to the negative, and this unconsciously carrying either health or disease, as the nature of the case may be, to the receiver, who, in such instance, would be a negative battery, that it can be so controlled and directed by human intelligence and will force as to work wonders; not only in respect to restoring bodily health and function, but even in giving promptness of action and right direction in social, moral and other reformatory movements. Yea,

further, that it is one of, if not the central factor in the grand work of the spirit world in making known to man on earth, through physical and mental phenomena, the eternal truth of Human Immortality. I will now proceed with arguments borrowed from the language or declarations of some of the wise teachers who, looking out from the world of causes, are far more competent to grapple with the occult forces in nature, and to explicate their secret workings than we. First, then, as regards positive and negative conditions, which my German disputant says are unknown in nature (if my memory serves me correctly). I will quote from a communication given by John Raynor (spirit) of Edinburgh, Scotland, for which, in full, see MIND AND MATTER, Vol. IV., No. 49. This intelligent spirit, in his explanation as to how we (mortals) can make ourselves most useful in connecting our labors with those of the spirit world, remarks: "I would say to you, lay no bounds, make no efforts to control, but learn how to be controlled to advance knowledge and to promulgate it throughout the world. The positive must become negative before its best uses can become discovered." \* \* \* You as individuals may learn how that law is adapted to yourselves, and come in such complete rapport with it, that you will be, as it were, the center and circumference of all thoughts, all ideas, and all principles that exist!"

Never did there a greater truth fall from the lips of mortals or immortals, showing the fact of positive and negative conditions as the existing relations of objects to objects; and that it is in virtue of these very relations, that the outpourings, not only of the vital forces, but the highest possible order of intellectual effulgence may be transmitted from the more positive fountains of life and intelligence to the needy, waiting negativity. What a lesson to those on earth who would become medioms for the influx of wisdom from the supernal worlds! Not only this, but on the other hand, we, by making ourselves positive to all our surroundings, may safely and wisely bid defiance to the vilest contagions and other forms of bodily disease, and thus pass into the higher life with the full fruition of ripened years. Once we learn the great fact, and how to adapt ourselves by volition to the law of positive and negative conditions in respect of one toward another, what blessings we may shower down upon poor suffering humanity! But I pass on, and quote next from a communication given by that scholarly spirit, M. Faraday, through the medium instrumentality of Mrs. M. Merrick, Quincy, Ill., and published in the *Psychometric Circular*, of Oct. 1882. On the subject of magnetism, positive and negative conditions, etc., this great teacher remarks, "The earth being a magnet, one half of a whole, drawing the other half, electricity, from the spirit world. \* \* \* Soils produce spontaneously according to their composition, position, climate and strength of magnetism. All animal organisms are produced by the same law. \* \* \* And as the aura from the sun strikes the aura of this planet, making all material objects visible, the rays from the spiritual, meeting with the negative aura surrounding an individual, produce thoughts which were always in existence, yet may not have been expressed in this sphere. "There must be a negative receptacle before thoughts from the snow-capped mountain of perfection can flow over the earth to purify, enrich and invigorate the souls of mortals with love, mercy and justice toward each other." If there is any merit in the teachings coming from the spirit side of life, and which should serve as a key or guide to mortals in solving the deep problems arising from the esoteric workings in Nature; especially in connection with those principles of which they (spirits) have so much better opportunities of investigating, than we mortals: it would seem strictly in keeping with the law of logic or philosophy that we give much credit to those erudite expressions of spirit Faraday, touching the subject under consideration, as there is certainly laid, in them, the foundation for much useful thought. In them, we behold unity, order and variety most beautifully blended, in the single fact, that the same centralizing force, magnetism, is employed as

Nature's chief agent in developing her multiplicity of unfoldings, through the adaptation of said element or force to all objects, in virtue of its strength and gradation of quality. Again, Dr. Beach (spirit) puts on the crowning argument in speaking of magnetism as an agent to be employed in the science of Therapeutics. See MIND AND MATTER, Vol. V. No. I. Says this intelligent spirit, "I made the physical organization my study, with the expectation of relieving individuals of any disease that they might contract. But I find with all my knowledge, I failed to understand one important matter, and that was the motive power that controls individuals or the organization. And with all my success I did not realize that the greatest benefit came in there. I would address the medical faculty in this one direction, to keep their minds in a condition of positiveness, and not to allow themselves to be discouraged, even if a case looks hopeless; for it is the magnetic forces that do the most good and applications, or medicines given internally, are only a power to work out our conditions of mind, and it is time that all men and women knew that they could take upon themselves a condition of health, or a condition of physical inability. \* \* Now, I would say to the medical faculty, that not many years hence, they will not need to trouble themselves about studying anatomy, but they will learn a different method of healing, and their occupation will be gone, the same as the clergy."

So replete with wisdom and potency are the remarks of spirit Dr. Beach, as touching the great question of health, in which every man, woman and child's interest so deeply lies, that I would be glad to quote the entire communication; but enough is already given to show the unbiased student, that the spirit world is wide awake to the grand leading issues of the day. And that it is only needed on our part to hold ourselves in a receptive state—a negative condition of mind to the positive fountain of spirit intelligence to draw down upon our poor starving souls a halo of light, of wisdom and truth, that will remove the veil from our clouded vision, and the sunshine of very heaven will be a lamp to light our pathway from earthly scenes to celestial glory.

In my next I will consider magnetism as the connecting link between the mundane and spirit spheres.

Unionport, Ind.

**DR. W. L. JACK,** of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

#### An Interesting Narration.

211 West 40th St., New York,  
December 23d, 1882.

Editor of Mind and Matter:

DEAR SIR AND BROTHER.—The enclosed communication I sent to the *Banner of Light* for publication, on the 9th of October last, and a few days thereafter, received a note from them stating that they "would be pleased to publish the prose portion of the communication, but the poem they did not consider up to the standard of publication." (The Italics are mine.)

I treated this "note" with silent contempt, making no reply, and supposed they had compiled the whole to the "waste basket," and was not a little surprised to find in their issue of the 18th inst., a mutilated part of the prose matter, with the poem entirely left out.

Now for a further endorsement of the facts in the communication.

On the evening of December 11th, four days prior to the mutilated article in the *Banner*, I attended a materializing seance at Mrs. Williams', 462 West 34th St., in this city, and the third form that appeared, announced herself as my "sister Susan," called me to the cabinet, where I saw and fully recognized her, and she said to me, "Brother Edwin, I did come to you and tell you about that old rocking chair, for I wanted you to have it so much."

EDWIN LEACH.

**NEW YORK CITY.**—Edwin Leach writes: "The following incident will serve to illustrate the anxiety our spirit friends feel that their wishes expressed in earth life should be carried out to the letter.

The writer's sister for many years resided in Ledyard, N. Y., near the beautiful waters of Cayuga Lake. She was, during the last ten years of her life, an invalid, and for the last five years entirely unable to help herself in any manner, or to raise her hand to her face.

On account of her helpless condition, my sympathies were strongly attracted to her, and I used to visit her nearly every year, and she used to look forward to my visits with an interest that none can appreciate save those who have learned to do so by a similar experience.

On the occasion of my visit in 1877, finding the chair she was accustomed to sit in rickety, and in danger of collapse, I went to Auburn, and, after a great deal of search, found a rocking-chair, somewhat antique in its design, but by adding a pair of broad arms for a support to her palsied arms, it was just what she required, and in it she took all the comfort possible for one in her condition; her ailment assuming a form that prevented her from lying in bed, she slept in it, and in it on the 19th of April, 1881, she died.

The last time I saw her was in the previous October, and being aware that she was nearing the crossing, I told her so, and bade her

Be of good cheer, she had nothing to fear;

Her loved ones were waiting—the passage was clear.

Just forty days after she had "passed on" in the presence of Mrs. Hollis-Billing of this city, she announced herself to me, "reporting progress," and sent loving messages to friends.

The September just passed I spent at her late home in Ledyard, now occupied by her only surviving daughter, Ada. A week previous to my leaving New York, she came to me one day, as I sat quietly in my place of business, and said to me, "Brother Ed, I want you to tell Ada to give you that old rocking-chair that I used to sit in." The next day, at about the same hour, she came again, and repeated the message, adding, "tell her I said so." I immediately replied, "All right, sister, I will tell her." On my arrival I told my niece of her mother's visit to me, and her message concerning the chair, when she exclaimed in astonishment, "Why, that is very singular indeed. Mother told me before she died to be sure and give you that chair when she was gone, and I had forgotten all about it." Need I say that on my return to New York I brought that old rocking-chair with me as a priceless treasure from my darling old sister, and that I am sitting in it as I commit these thoughts to paper?"

On the last Sunday of my stay in Ledyard, I received from one of my guides, (Alice Carey,) the following inspirational poem on

#### "THAT OLD ROCKING CHAIR."

That old rocking chair! Sister Susan sat there,  
In the last weary years of her stay,

With her feet resting on the "little grey trunk,"

As the sands of her life sped away.

Her head was bowed down, and her palsied hands

Rested on the broad arms of the chair;

While her sweet face shone with heavenly grace,

'Neath the threads of her silvery hair.

And so happy was she when I came to see

And to cheer her, as life wore away,

And the smile that she wore, as the sweet days of yore

Were lived over again day by day.

But I bade her good-bye, with a tear in her eye,

As she sat in that old rocking chair;

We shall meet nev'more 'till the evergreen shore

I shall see,—for the dear one is there.

For our own father dear came down from the sphere'

Where the toil-worn are freed from all care,

And he took her away; but the casket of clay

He left in the old rocking chair.

O pleasure sublime! That old chair is mine!

And thanks to the darling old giver,

To her daughter she said "Give this chair to Ed,

When I am gone over the river."

Spirit Materialization in New York—Mrs. M. E. Williams' Seances.

NEW YORK, Dec. 27, 1882.

Editor of Mind and Matter:

It is always with a renewed feeling of happiness and gratitude that we should receive and record the numerous proofs of a life of immortality, proofs which are constantly given us by the invisible intelligences, of a life of action and progress, where, unhampered by the material body, the spirit will have power to develop to its highest aspirations, and live for all that is holy, lovable, noble and true. Men of Earth! listen to the voices of your loved ones who have gone to that life before you. They surround you continually, seeking to impress you with their presence, to bless you with their love. They are eagerly trying to convince you that what you call death, has to them opened the portals of an entrance full of reality and oft to you of incomprehensible power. They want you to realize that you also are spirits, and that with them you can commune. Oh, do listen to them! open wide the avenues of communication with the spirit world; open your hearts to the light of wisdom and truth streaming from that glorious abode; and when you have received it and been blessed by it, keep that light which has come to you bright and untarnished before the world, showing to all that the true road

to future progress is laid on the ground where the two worlds meet. When, on that sacred ground, proofs of spirit presence, spirit identity, or spirit power are given to us—proofs unmistakable and corroborated by facts, we should hail these proofs with joy, for to us they are the clear and powerful notes sounded as a rallying call by the heavenly bugles, and bringing to mankind a new gospel of regeneration.

A few of such facts, which I have had the pleasure to notice and record while attending seances for materialization at Mrs. M. E. Williams' (462 West 34th street, N. Y.) may prove interesting.

During a seance held on the 5th inst., a male spirit appeared, giving the name of Watkin C. Smith, of Merrick, Long Island. "I come," said he, "to give a test to Judge Cross, and it will be a test indeed, for the Judge has forgotten me. At first the name did not seem to strike any responding chord in the memory of the addressed gentleman, until he approached the cabinet, when the spirit recalled to him incidents of neighborly life, in years gone by, adding, "I come principally to thank you for the kindness you at the time had for my child, my daughter, the name of whom he gave correctly; when suddenly remembering all, Judge Cross acknowledge the truth of the spirit's statement, remarking, "It is so long ago, I had entirely forgotten it." Can any one wish for a better proof of spirit identity. At another seance held on the 15th inst., the materialized spirit of Yermah appeared and spoke to Dr. Cetinsky. Before the seance the Doctor had mentioned that he came, expecting the realization of a spirit's promise made to him during the day, and his expectation was not in vain, for, as he said later, he had had the promise of the materialization of an ancient spirit.

Yermah, who thus came back in the form, is one of the ancient band of Atlantian spirits who, through Dr. Winchester as an amanuensis, and Dr. J. Cooper as translator, are giving to the world historical knowledge of that prehistoric race.

In corroboration of Yermah's materialization

through Mrs. Williams, that lady received a few days later—I think on the 24th instant—a letter from a lady friend in Brooklyn, to whom

Dr. James Cooper, of Bellefontaine, Ohio, the medial translator for the ancient band, had sent the following information. Here are Dr. Cooper's words as transcribed from his letter: "Yermah (now present) informs me that he had much to contend with, but presented himself to you as best he could. If conditions were better he could do better. He says promiscuous circles are very unfavorable to the ancients. Yermah is a grand spirit. Mrs. Williams has fine powers, but she must be watchful and guarded. Orondo (another of the ancient band) says she will have their watchful care.

Another incident, the corroboration of which has lately come to my notice, also deserves mention. A Mr. Morrison, living near Summit, N. J., during last summer, attended several of Mrs. Williams' seances. An entire stranger to the medium and to every one in the circle. Of a quiet and reserved disposition, he scarcely ever spoke to any one, yet his earnestness and respectful bearing during the manifestations were worthy of remark. At the close of one of those seances, he informed me, that Prentiss Holland, a guide of the medium, had told him that his wife would, before six months be denizen of the spirit world, and said that he had made a memorandum of that prediction.

Last Saturday he called on Mrs. Williams. During their conversation, Mrs. W., saw clairvoyantly, the form of a woman standing near him, and asked if he had a wife in the spirit land.

Then for the first time, Mr. Morrison related to her, spirit Holland's prophecy, and announced its fulfillment—his wife having passed to spirit life within the time above mentioned.

I could note many more incidents, as striking as those above related, connected with these seances, illustrating in a peremptory manner the genuineness and worth of the medium through which they were procured, and the unmistakable return among us of those whom the world calls dead. But this is sufficient, and I shall not trespass any further on your kindness. At the end of this, another year added to the cycles of our planet's age, I contemplate with joy the results obtained by the angel bands, in their struggles against darkness and superstition, and in their incessant and loving efforts to endow humanity with the blessings of truth. They are everywhere ploughing deep furrows, and turning out of sight the old unproductive soil, levelling on all sides the rocks which for ages have stood as the firm landmarks of error, and are carefully preparing the soil for a rich harvest. A great deal of chaff may be mixed with the seed, but fear not, the seed alone will be productive. Still they need our help. Let us, therefore, earnestly co-operate with them, remembering, however, that this is a period of battle and fray, and that we need stout hearts and uncomp

## WAS EPES SARGENT A BUNDYITE?

We are induced to ask this question, in view of an editorial in the *R. P. Journal* of Dec. 30, 1882, entitled "Trance Utterances—Epes Sargent versus Epes Sargent." The whole drift of the article is to show that trance mediumship is no more to be relied upon as a manifestation of spirit power than is any other phase of Spiritual phenomena. Says the editor of the *Journal*:

"Nothing in the whole arcana of Spiritualism needs more careful, scientific study on the part of those whose time and taste permit than does trance. On no subject connected with Spiritualism, are Spiritualists as a class, more in need of enlightenment."

What does Col. Bundy mean by these constant efforts to make Spiritualists appear in the eyes of the ignorant and prejudiced public, a set of stupid ignoramuses, concerning the phenomenal facts of Modern Spiritualism? Is it not about time that he should be made to understand that his supercilious assumptions have been tolerated as long as they can be borne with? Says Col. B.:

"We know of no Spiritualist who is giving the special attention to trance which the times demand. Very few indeed are qualified by nature, education and experience to scientifically study, and understand this subtle but prolific branch of psychology. Too many spiritualists accept all trance utterances, as coming from preter-human sources, even those to which they do not attach any value nor credit to the particular spirit purporting to talk."

Could Col. Bundy have conceived a falsehood that has less foundation than that? If there are Spiritualists of such an irrational class, as that named by Col. B., and they are so abundant, how is it that none of them manifest their folly more conspicuously than they do? It is rare indeed that any person having sense enough to be a Spiritualist shows even a partial credulity, such as Col. B. claims for them. Col. Bundy continues:

"That much that passes current as spirit utterances has a purely mundane origin, is acknowledged by comparatively few Spiritualists."

For the very good reason that nothing "that passes current as spirit utterances" has a purely mundane origin. No person who has any just or proper claim to be regarded as a friend of Spiritualism would seek to stab it by publishing or uttering so false and groundless an allegation. Again Col. B. says:

"Because much of this product of the trance is not what it purports to be, of preterhuman origin, it does not follow that the sensitive is dishonest."

Who ever heard of a "product of trance" that "purported to be of preterhuman origin"? We venture to say, no one. Trance communications are nothing more than communications given through the physical organs of mediumistic persons, when the spirit of the medium is unconsciously passive, or when the spirit of the medium is without the organism that is being used by a spirit naturally foreign to it; and is perfectly human, and not preterhuman, however they may be regarded. The opportunity chosen for this attempt of Bundyism to assail Spiritualism from another quarter, was a communication that was published in the *Harbinger of Light*, of Melbourne, Australia, purporting to be given by the spirit of Epes Sargent. The spirit, among other things, said:

"During my earth life I devoted much of my time to the phenomena of Spiritualism, and I can safely say that it kept me from travelling into the dark crevices of materialism. This I have found a grand blessing to my spiritual development."

Col. Bundy denies that the spirit of Epes Sargent had anything to do with those utterances. What does he know about it—what can he know about it? In an absolute sense, nothing. His inference that they did not come from Mr. Sargent's spirit is worth no more—no less—than the inference of the editor of the *Harbinger of Light*, that they do come from the spirit of Mr. Sargent. Again, Col. Bundy is thrown into spasms of surprise and indignation, because the spirit said:

"I have been trying to understand more of the laws that govern the manifestations. I agree that to the scientific mind it seems impossible, but so do the more simple phases, such as direct slate writing."

What there is in those sentences that the spirit of Epes Sargent may not have enunciated, we fail to see. But Col. Bundy thought he saw in them a spirit endorsement of spirit materialization as a fact, and hence his flurry of alarm. Col. B. then quotes from Mr. Sargent's work, "The Scientific Basis of Spiritualism," the following full acknowledgment of Mr. Sargent that spirit materialization is a demonstrated scientific fact:

"All that is meant by the phrase spirit materialization is, that a spirit has such power over the elements of matter, that he can make animate and palpable the whole or a part of a body resembling that which he had at any period of his earth life. \* \* \*

"By its nature and in its normal state, the spirit body is invisible, and it has that property in common with many fluids which we know exist, and yet which we have never seen; but it can also, the same as other fluids, undergo modifications that render it perceptible to the sight, whether by a sort of condensation, or by a change in the molecular disposition; it then appears to us under a vaporous form. By further condensation, the spirit body may acquire the properties of solidity and tangibility; but it can instantaneously resume its ethereal and invisible state."

Nowhere in that very clear statement of the facts concerning the phenomenon designated spirit materialization, does Mr. Sargent so much as intimate a question as to the scientific ascer-

tainment of the facts of which he speaks; and yet Col. Bundy says in the very next paragraph:

"While Mr. Sargent evidently accepted materialization as a fact, yet, in spite of the voluminous published accounts, he did not consider it sufficiently established to group with clairvoyance and direct writing, in posing a scientific basis for Spiritualism. He had hoped to make materialization a part of his 'basis,' but when he applied his keen, critical mind to the analysis of the testimony, he found so much that was doubtful, and so many possible sources for error, that he did not feel justified in using it, and reluctantly left it for some future writer to add to his foundation when more should be known."

Is it not consummate cheek in Col. Bundy, after quoting what he did from a chapter devoted especially to the subject of spirit materialization by Mr. Sargent, to give Mr. Sargent the lie, and tell the readers of the *Journal* that Mr. S. did not believe what he wrote and published. As Col. B. shows so little regard for Mr. Sargent's word as a mortal, it is not surprising that he should give him no more credit or courtesy as a spirit. But the "milk of the cocoa-nut" appears when Col. Bundy says, quoting the spirit communication:

"For the completion of materialization, the medium should be secluded from the gaze of the circle. But first be assured of the honesty of the medium, the honesty of the circle, and of the spirit friends. 'Dogberry,' says Col. B., 'could hardly have given a caution more unscientific and foreign to Sargent than this, but we forbear comment, and refer the reader to the proof of the views of the genuine Sargent on these points. Several years ago the *Journal*, published in the interest of physical phenomena, some hints to investigators and mediums. \* \* These hints can be cited as accurately defining Mr. Sargent's views. We use only such parts as bear directly in rebuttal of the assertions above quoted from the Australian message.'

"5. Conditions should be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion, but only by actual knowledge. Faith cannot become a factor in the problem. \* \* \*

9. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest. \* \* 11. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such medium to physical injury, pain or discomfort. \* \* 13. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view."

Where is there a particle of proof, that Mr. Sargent ever sanctioned those nonsensical, impracticable, and infamous measures to defeat the occurrence of spiritual manifestations, in the name of Spiritualism? We have Col. Bundy's word for it, but what is his word worth, as against Mr. Sargent's claims, to have been a man possessed of good common sense, common honesty and common decency. We for one don't believe it. No one who knew Mr. Sargent, or was acquainted with his practical habits, would for one moment ever endorsed those long since condemned and thoroughly squelched hostile Bundyite "hints," the first open declaration of war by the Bundyite faction of the enemies of Spiritualism upon spiritual mediums. No one was ever fool enough to attempt to act upon those "hints," whether Bundyite, Spiritualist, medium, or spirit. It will take something more than the name and reputation of even Epes Sargent to give a color of excuse for another attempt to insult the Spiritualists of this country, by a renewed effort to bring to the front, those "hints," which were the only basis Bundyism ever had. At least spare the good name and fame of Epes Sargent, and not insult his memory with the reproach that he was ever a Bundyite.

## EDITORIAL BRIEFS.

A. F. ACKERLY, informs us that he will stop for a while in Indianapolis, Ind., and can be addressed at 63 Harrison St.

J. WILLIAM FLETCHER's engagements are as follows: January, Philadelphia; February, Brooklyn; March, Troy; May, Providence, R. I.; June, Stafford, Conn.

ANY PERSON having liberal and spiritual books which they should like to exchange, should address F. J. Stanton, Editor of Tribune, Smyrna N. Y. (See notice to Spiritualists.)

MRS. ANNA KIMBALL will remain in Peoria, Ill., for a month, and organize a Children's Progressive Lyceum in that place. Her address is 502 Main street, Peoria, Ill., till further orders.

PIERRE L. O. A. KEELER, will hold seances in the light, at 221 West 22d street, New York, having obtained for a time, the spacious parlors of Dr. Henry Slade, at that renowned medium's New York residence. Admission \$1.00.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non-delivery.

MR. F. O. MATTHEWS holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

MRS. CARRIE M. SAWYER, the materializing me-

dium of San Francisco, will start for the East directly after the holidays, and would like to correspond with friends through Michigan and Ohio, as she would stop over at places if desired. Address Mrs. Carrie, M. Sawyer, 436 W. Madison street, Chicago, Ill.

FREETHOUGHT DIRECTORY.—Names of Liberals sent me before the 10th of January, will be published in the second edition of the Freethought Directory, which will be issued January 15th. Those who desire the second edition must order it before that time to receive it. Price 25 cents.

H. L. GREEN,  
Salamanca, N. Y.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuvulence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

WE HAVE ON HAND a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

WE ASK OUR FRIENDS everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

WE WOULD CALL THE ATTENTION of the afflicted to the advertisement of Mrs. C. M. Morrison, of Boston, Mass. (see another column.) Mrs. Morrison, we can recommend personally, as being a remarkable instrument for treating disease, and many hundreds of testimonials could be given of the remarkable cures performed through her. Let the afflicted apply by letter, or in person, to Mrs. C. M. Morrison, Box 2519, Boston, Mass.

WE ARE IN RECEIPT OF a letter from Mrs. Mary L. Parsons, Oakland, California (which is too long to publish), in which she speaks in the highest terms of praise of the mediumship of D. McLennan, of 229 Kearney street, San Francisco, Cal. The tests she received through him were grand and convincing, demonstrating the power of departed friends to return and communicate with their friends in earth life.

WE ARE PAINED TO LEARN that there is no apparent change for the better in the condition of Mrs. Susie Willis Fletcher. Owing to her illness, the programme of Sunday evening lectures at Froebel's Hall will have to be postponed. J. Wm. Fletcher will lecture and give tests every Friday evening during the month of January at Froebel's Hall, N. Y. City. Every Sunday during January Mr. Fletcher will lecture at Academy Hall in Philadelphia.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organization. Office hours 10 A. M. to 8 P. M.

## Rev. Dr. Bowman Coming.

ARRANGEMENTS HAVE BEEN MADE by some of our enterprising citizens to give the people of Knoxville an intellectual treat in the way of a course of lectures by the Rev. Dr. W. C. Bowman, the great Southern orator, known as the Ingersoll of the South. The doctor is receiving a well merited reputation as an expounder and defender of Truth and Liberal thought in Atlanta and other cities where he has lectured. He is of Southern birth and education, a fine scholar, a forcible, logical, fluent and impressive speaker. He holds his audience spell-bound with his magic influence and oratorical eloquence. His lectures will be something new, interesting and instructive. Some who have heard Beecher, Talmadge and Ingersoll say Dr. Bowman is equal if not superior to either of them. The doctor will remain in our city one week. Then he goes to Cincinnati, where he has been engaged to lecture during the month of January.

## A. F. ACKERLY IN ILLINOIS.

PRINCETON, ILL., Dec. 27, 1882.  
Editor of *Mind and Matter*:

We had Mr. A. A. Ackery in our place on the 11th, 12th, 13th, 14th of this month. He gave seances every evening. On the 12th, at the seance there were many "May-bees" flying about and calls for tests. They wanted him to be tied to the lady who sat on his right, or to have his coat sleeves sewed to the dress sleeve, to prevent him from using his arm, and thus producing the wonderful phenomena that took place there. But instead of being tied, he sat between two ladies, each of them holding one of his hands. Under those circumstances, the phenomena took place the same as before. That scorched the wings of the "May-bees," and they had to come down and own that they were beaten. Mr. Ackery is a genuine medium for physical manifestations, and a perfect gentleman in all respects. He has started a good deal of enquiry here in regard to Spiritualism. I wish there were many more mediums as good as he is. It is disgraceful in those who seek to cast a shadow upon an innocent man, as his enemies have sought wrongfully to cast upon Mr. Ackery. I hold every man or woman to be innocent, until they are proven to be guilty beyond all reasonable doubt after a full and fair hearing.

Yours respectfully,

J. L. DAWK.

## To Spiritualists.

I WOULD LIKE TO EXCHANGE the following books on Spiritualism for works by Liberal and Free-thought authors: Angel Voices from the Spirit World, by Lawrence; Footfalls on the Boundary of Another World, by Robert Dale Owen; Future Life, or Scenes in Another World; Night Side of Nature, by Crowe; A Lyric of the Morning Land; also, A Lyric of the Golden Age, by Th. Harris; Lily Wreath, by A. B. Child; Telegraph Papers, 1 volume; Great Harmonia, by Davis, 1 volume; Spiritual Telegraph, 1 volume.

Roman Catholicism, a book of 600 pages, bound in full leather. It is a complete history of Roman Catholicism, from Constantine, 325 to 1836, exhibiting the superstitions, corruptions and tyranny of the Papal Church: with a correct account of the rise and progress of Jesuitism, Monachism, and the Inquisition. Together with a full disclosure of secret designs and operations of Popery in the United States. We have a few copies of this which we send postpaid for \$2.50 or exchange.

I warrant the above to be perfect in every particular and in good condition. I have also a book entitled Woman, and a Late Edition Unabridged Dictionary. I want books by Ingersoll, the late D. M. Bennett, Darwin, or any Liberal author. Correspondence solicited. Enclose a postal or stamp. Address F. J. Stanton, editor Tribune, Smyrna, N. Y.

## A NEW PROPOSITION TO SUBSCRIBERS FOR "MIND AND MATTER."

ALL PERSONS SUBSCRIBING for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are obsessed or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

DR. J. BONNEY, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER).

## E. V. WILSON FUND—SUBSCRIPTION FOR BONDS.

WE INVITE THE ATTENTION of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.



[FOR MIND AND MATTER.]  
LITTLE HANDS.

Respectfully inscribed to Mrs. W. O. Smith, Watertown, N. Y., upon the birth of her daughter, Winnie.

BY C. FRED FARLIN, M. D.

Two little dimpled hands, whose fairy fingers  
With childish instinct rest,  
Where thronged affection always fondly lingers,  
Within the mother's breast.

Two helpless baby hands, with rosy beauty  
That makes them fair;  
Pray, Angel of the Future! tell what duty  
Waits for them there?

Will they in modest womanhood's sweet ways  
Find ever good to do,  
Showing the path, to him who hopeless strays—  
Best to pursue?

Or will they wield the pen whose lines of cheer  
Find hungry hearts,  
And bring the silent word of comfort near—  
Which strength imparts?

Perehance to Fancy's strangely peopled lands  
They'll turn, and then  
Seek out a pair of strong and manly hands  
To work with them.

Hands there have been which went through life  
In every storied clime,  
Hands of a mother, daughter, or a wife—  
Idle through, at all time.

How shall it be with these? will they, too, listless,  
Find naught to do,  
And the broad way given over to the thrifless  
And weak, pursue?

Or will they seek Life's Problem to unravel  
Through the long years—  
Checking the cynic tide of taunt and cowl,  
Of scoffs and sneers?

Pray Heaven these hands may find a worthy mission  
Lying along their way,  
And reap the harvest of its fair fruition  
Some future day!

We may not know what mysteries lie hidden  
From our poor gaze,  
What tempting guise of fruit, fair, but forbidden,  
Stern Vice displays,

But though we may not see, in our frail blindness,  
Time's far-off lands,  
I trust that God will bless, in loving kindness,  
Your Baby's hands.

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

December 4th, M. S. 35.

JOHN FIDENZA.

(Saint Bonaventura.)

I GREET YOU ALL.—No Franciscan monk in the 13th century was more anxious than myself, to arrive at truth, but truth in some ages and some generations is a most dangerous thing to handle; and, therefore, I was authorized by certain ecclesiastical powers, at that time, to search into the contents of ancient manuscripts. The first manuscript that I examined, went to prove that Jesus was simply a character based upon the then Paganistic and Gnostic ideas, each struggling for ascendancy, and each trying to show something original, that the others had not. Ques. What was that manuscript? Ans. It went on to state that, "I, Apollonius, Paulus, Paul, being in rapport with higher powers, (that is they controlling me) wish to state to the church at Thessalonica, to the Church at Rome, (or to the churches of other cities of the Roman Empire) that I demand of you to believe in Christos; and fulfil his commands in the name of God, Amen." That was the way those manuscripts commenced. Ques. Was that merely the beginning of the Epistle to the Thessalonians? Ans. It was not only the beginning of that Epistle, but of that of the Epistles to all the other churches. Certain persons such as Marcion and Lucian, obtaining possession of these Epistles, turned them in another channel. The favorite of Hadrian, who has communicated with you before, was the original of all the pictures of Jesus Christ in my day; that was so in the 13th century. And I, discovering all these things, and knowing (to use the language of my time,) that "a silent tongue insured a sound throat," had nothing to say in regard to these facts. At that time I accepted what was the general belief, and interpreted it in that way. Ques. In what language were the manuscripts that were put in your hands? Ans. They were in four different tongues. The doctrines of Apollonius, proper, were in the Syro-Cappadocian or Armenian tongue—that is they continued longer in the Armenian shape, and they are now in that shape for modern scholars to interpret. One of the principal depositories of those writings is to be found to the right of the entrance door of the Maronite Convent on Mount Lebanon, in Syria, and in front of the 6th apartment, and four feet from the bottom of the left of the niche in the shape of the cross. Those Maronite priests, will never allow those manuscripts to become known, unless they are compelled to. I was known in my mortal life as John Fidenza, a Franciscan monk. I was also called John Bonaventura. In leaving I would make the sign of the circle over your head instead of the cross. The circle divided from top to bottom, and from side to side, constitutes the cross, the true meaning of the cross.

We translate the following concerning John Fidenza from the Biographie Universelle.—Ed.]

"Saint Bonaventura, general-in-chief of the Order of St. Francis, was born in 1221, at Bagnara, in Tuscany. His family name was Fidenza, and he had received at baptism that of John. His mother fearing to lose him, when aged four years, in an attack of sickness, commended him to the prayers of Francis Assisi. These were heard, and the Saint, transported with the healing of the hopelessly sick child exclaim in Italian: *O buona ventura*. It was for that reason that the name of Bonaventura was given him, and has always remained as a designation of John Fidenza. He entered in 1243 with the junior brethren, and was sent to Paris to study under Alexander of Hales. The professor, touched by the candor and innocent manners of his pupil, said that it seemed as if the sin of Adam had not descended upon brother Bonaventura. He became successively professor of philosophy and theology, was received as a priest, and was appointed the year after, general of his Order. The regularity of it had already suffered some fatal injuries. Pride and luxury had found their way into a great number of houses. Bonaventura succeeded, by a wise blending of mildness and firmness, in re-establishing the regular discipline, and in reviving the spirit of the founder. Clement IV. of-

served him the Archibishopric of York, which he refused. It is related that after the death of that Pontiff, the Cardinals were unable for more than two months, to agree upon his successor, and that then they agreed, by a solemn compromise, to elect whoever Bonaventura would designate to them; even if this should be himself. He named Thibalt, archdeacon of Liege, who was then in the Holy Land, and who took the name of Gregory X. This pope appointed him, in 1273, to the bishopric of Albano, and made him a Cardinal. He who was charged with bearing the hat to him, found him washing dishes. Gregory took him with him to the second Council of Lyon, where he died the 15th of July 1274, in the course of the sessions, on account of the fatigue that he had undergone in preparing the matters that the council was to settle. Cardinal Pierre de Tarentaise, bishop of Ostie, and afterwards Pope under the name of Innocent V., pronounced his funeral oration in the presence of the whole council, which assisted at his obsequies. Sixtus IV. placed him, in 1482, in the number of the Saints, and Sixtus V. proclaimed him Doctor of the Church, with the surname of the *Seraphic Doctor*. Luther regarded him as an excellent man; Belarmino, as a Savant beloved of God and man. The institution of the *confresses* and the custom of singing an anthem in honor of the Holy Virgin at the end of the vesper services, were attributed to him. His works were collected for the first time, at Rome, in 1588-96, by order of Sixtus V. and by the care of P. Biognofio Farnara, a Franciscan, and printed in Seven volumes in folio. This magnificent edition is the first work, and the most beautiful for its execution, which has been issued from the new printing house of the Vatican. It is after that edition that that of Lyon was made. The works of St. Bonaventura consisted of commentaries on the Holy Scriptures, and on the *Magister Sententiarum*, in small dogmatical, moral and mystical disquisitions. The latter are those in which he has most excelled. He passed for the greatest master of his time in spiritual life. Gerson recommended the reading of his works, and regarded them as the most excellent theology which had appeared until his time. All that he wrote on devotion in general on the duties of the priests, monks and nuns, is simple, clear, instructive, full ofunction, and disengaged from foreign and metaphysical questions which disfigure the other works of that time, of its kind. They leave only to be desired more discernment in the choice of examples, which are often drawn from sources not well authenticated. This is principally shown in his "Meditations on the Life of Jesus Christ," and in the "Psalter of the Virgin," which contains several revelations, which appear to have emanated only from the imagination of the authors from whom he has borrowed many strange ideas, and forced allusions. Finally it is doubtful whether the latter work is from the pen of St. Bonaventura. His "Meditations" embrace some details that are not found in the Evangelists."

We cannot forbear giving some additional historical references to St. Bonaventura and his labors, as they will go very far to corroborate the authenticity of the communication, which we deem of the greatest interest to the cause of truth. We translate from the *Nouvelle Biographie Generale*. "A great part of the numerous works of St. Bonaventura are dedicated to his order, and have as their object the perfection of its rules and discipline. As propagator of the worship of the Virgin, and as the apologist for the celibacy of the clergy, of transubstantiation, and other institutions of the Church in the Middle Age, he rendered distinguished services. He sustained the doctrines and ceremonies of the Roman Church with a profusion of philosophical proofs, in his commentary on the *Magister Sententiarum* of Pierre Lombard, and in several other ascetic and exegetic writings of limited extent. The most remarkable of the latter, the *Breviloquium*, and the *Centiloquium*, are dogmatical manuals. His efforts to make philosophy (which with him was a mixture of Aristotelianism and neo-Platonism,) support faith, and the pious mysticism he employed to effect the intellectual and moral amelioration of mankind, often render his writings obscure. To him the Union to God was the supreme good; and he developed this principle in his *Itinerarium mentis in Deum*, and in his *Reductio artium in theologia*, which is an essay demonstrating that theology is the end of all the arts and all the sciences. In general, it is mysticism which predominates in the works of Saint Bonaventura. He has done more to found mystical theology as a science, than all the mystics who preceded him. He has allowed himself to go to the length of giving allegorical interpretations, in those of his works which he wished to render popular. Thus, for example, in his *Biblia pauperum*, the object of which was, evidently to place the Bible histories, in the hands of illiterate persons, the subjects, so simple, of the originals are almost all entirely disfigured. At the same time, this author is distinguished from other scholars, by the care he has taken to avoid all subtleties, by the fervor of his religious sentiments, and by the practical direction of his mind. In the commentary above referred to, he refuted with great sagacity, the opinions emitted in favor of the eternity of the world, and he sustained the doctrine of the immortality of the soul by new proofs."

We have adduced ample matter, to show who St. Bonaventura was, and what was the nature of his literary labors. It must be manifest to those who attentively read those biographical references to him, that this learned Catholic prelate had a very clear understanding of the Oriental origin of the writings known as the New Testament, and the mystical and allegorical, if not the mythological and astro-theological nature of the Holy Scriptures, as they were called. If the communication which purports to come from the spirit of this sainted Christian is authentic, and the statements it contains are true, then it is certain that Apollonius of Tyana, the pagan philosopher, was the Saint Paul of the Christian Scriptures, and the religion he taught was that of the Hindoo Krishna, by the Armenians, Cappadocians and Syrians called Christos. That St. Bonaventura had such writings placed in his hands for examination, is certainly not in the least improbable, for it is a well known fact, that many ancient works remained extant down to the time when the discovery of the art of printing threatened to disclose to mankind, the truth as to the pagan origin

and nature of the Christian religion. From that time both Catholic and Protestant priests, exerted themselves to destroy or conceal everything that would betray the secret on which their hold on power over the human mind depended. From the writings of Bonaventura, it is evident he understood the true nature of the Christian religion, and it is admitted that he sought to ameliorate the intellectual and moral condition of the people of his time, (a most unusual phase of priestly desire.) It is certain the communication came from a disembodied spirit; for it can be accounted for on no other rational principal. Then why may we not rightly conclude that it is authentic? What motive would any spirit have to personate this Christian Saint; and if so why would such things be mentioned, as are mentioned in the communication? View the matter as we may, and the authenticity and truthfulness of the communication become more and more plain. It is hardly possible to overestimate its significance.

But we have another disclosure therein, that is of hardly less significance. The spirit says, that in the 13th century, the pictures represented to be of Jesus, were but copies of the pictures of Antinous, the favorite of the Emperor Hadrian. We take the following, concerning him, from Smith's Dictionary of Biography.

"Antinous, a youth probably of low origin, born at Bythinium or Claudiopolis, in Bythinia. On account of his extraordinary beauty, he was taken by the Emperor Hadrian to be his page, and soon became the object of his extravagant affection. Hadrian took him with him on all his journeys. It was in the course of one of these, that he was drowned in the Nile. It is uncertain whether his death was accidental, or whether he threw himself in the river, either from disgust at the life led, or from a superstitious belief that by so doing, he should avert some calamity, from the emperor. Dion Cassius favors the latter supposition. The grief of the emperor, knew no bounds. He strove to perpetuate the memory of his favorite by monuments of all kinds. He rebuilt the city of Besa in the Thebais, near which Antinous was drowned, and gave it the name of Antinopolis. He enrolled Antinous amongst the gods, caused temples to be erected to him in Egypt and Greece, and statues of him to be set up in all parts of the world. \* \* \* A large number of works of art of all kinds were executed in his honor, and many of them are still extant. The death of Antinous which took place probably A. D. 122, seems to have formed an era in the history of ancient art."

[We take the following concerning Kant from Thomas' Dictionary of Biography.—Ed.]

"Immanuel Kant, one of the profoundest metaphysicians that have ever lived, the founder of the Critical (popularly called the Transcendental) school of philosophy in Germany, was born at Konigsberg, April 26th, 1724. His father was a saddler and is said to have been of Scottish descent. Both his parents are represented to have been endowed with a severe and inflexible virtue; and to the influence of their precept and example must be ascribed, in no small measure, the pure moral character, and that profound respect for moral obligation which Kant exhibited through the whole of his life. Having gone through a course at the gymnasium, he entered, in 1740, the University of his native city. Here he commenced the study of theology, but soon abandoned it for other pursuits, and devoted his attention to the natural sciences, mathematics and philosophy. On leaving the University, he maintained himself for several years as a private tutor. During this period he published his first work—'Thoughts on the True Estimation of the Living Powers.' About 1755, he began to give lectures on logic, physics, metaphysics and mathematics. In 1762, he was offered the professorship of poetry in the University of Konigsberg; but he declined the position on the ground that he had not the proper qualifications. He had already established his reputation as an original and profound thinker, when, at length, in 1770, he was appointed to the chair of logic and metaphysics in the University of Konigsberg. When he entered upon his professorship, he delivered a discourse on the 'World of the Senses and that of the Understanding,' containing the germs of the philosophical system which he afterwards developed in his great work, entitled, 'Critique of Pure Reason,' first published, in his work on 'Universal Natural History and Theory of the Heavens,' in which he may be said to have anticipated the discovery of the planet Uranus, giving proof of his sagacity in questions relating to physical science. Among his various other works may be named 'Observations upon the Sentiment of the Beautiful and Sublime'; 'Critique of Practical Reason'—that is, reason considered in its application to our moral conduct; 'Critique of the Faculty of Judging'; and his essay 'On a Plan for an Everlasting Peace'. Kant died February 12th, 1804, having never, it is said, in the whole course of his life, travelled above seven miles from his native city. Although his writings embrace a great variety of subjects, his fame rests chiefly upon his achievement as a metaphysician. As a deep and close thinker he has perhaps never been equalled. Our limits will not permit us to give even an outline of the Kantian system of philosophy, which could only be rendered intelligible in an extensive treatise. It will be sufficient here to observe that Kant's great aim was to determine the laws and limits of the intellect of man, and thus to guard, on the one hand, against the arrogant dogmatism of those who overestimate, and, on the other hand, against the absurd skepticism of those who underestimate the powers of the human mind. He does not pretend to have made any important discoveries respecting questions which properly belong to religion, (such, for instance, as the immortality of the soul, the moral attributes of the Deity, etc.), but he claims that the great points of faith are not only undisturbed by his system, but are rendered more secure against the attacks of those who use their reputation for philosophic thought, to give weight to arguments against religion, in questions where, from the necessary laws of the human intellect, the profoundest philosopher can know no more than the great mass of mankind. 'Only by this means,' (i. e., by a critique determining the laws and limits of the human reason), says he, 'can the roots of materialism, fatalism, atheism, \* \* be cut off'; and he proposes in this manner, 'to make an end for all future time of all objections against morality and

necessarily have restitution before it can hope for eternal propagation and advancement.' No God will affect that central intelligence that governs all things, because *Mind is in perpetuity*; that is, it is eternal—everlasting. No finite object can arrest its operations; but it is governed by the conditions upon which it is compelled to act. The dreamy mind, born of prenatal conditions, is but a manifestation of the great principle I am trying to elucidate to you. The mother, when she finds her child leaping within her, soothes him to rest by stimulants, and thus implants in him the tendency to transcendentalism. It was from such a mother that I was born. Avoid pain if you want happiness. I was called a dreamer, and at times a fool. But the intelligence was not born with Kant; it was born and sung psalms long before Kant was ever heard of. I was in a receptive condition before I was born, and I scorned, in my mortal life, to have anything to do with the *isms* of my time. I looked at the great generalities out of which they grew. These generalities were, first, matter; second, the potency of matter; and third, the individualization of matter; and these have made me, in spirit, wander to the great central scene of intelligence. I can now look back and see mortal life as in a looking glass; in which every action of every individual, and every motive, mode of action, and object, whether these led to happiness or condemnation, is all reflected before me. Thus I see that what one generation may do in the way of error, the next generation must correct, or suffer in one way or another until they do. This I have observed, and I see the day is not far distant when the cries of mortals will ascend to high spirits to help them to set themselves aright. Peace and war are the two elements or principles that will bring this about; but not until men are satisfied of the truth of one thing; and that is, that each man or woman must be his or her own saviour. It all comes to this at last. Out of a knowledge of this truth will come happiness. All who live must come to know this, whether they believe what I say or not. We must all come to one plane of equality, and that equality ends in what has been taught by philosophers in all ages—in communism. This is the finality of enlightenment. A thousand families can do more than one. When every one acts without disturbing the equilibrium of the family of another, they will mutually unite upon a system that will give to each and every one their rights. That kind of communism will prevail throughout the world, and kingdoms and monarchies will be destroyed. Thank you for this hearing. Immanuel Kant, I come to you because you are the only man I know of who is willing to publish what a spirit says without fear of, or favor to, any one. I do not say this in flattery, but because it is true.

[We take the following concerning Kant from Thomas' Dictionary of Biography.—Ed.]

"Immanuel Kant, one of the profoundest metaphysicians that have ever lived, the founder of the Critical (popularly called the Transcendental) school of philosophy in Germany, was born at Konigsberg, April 26th, 1724. His father was a saddler and is said to have been of Scottish descent. Both his parents are represented to have been endowed with a severe and inflexible virtue; and to the influence of their precept and example must be ascribed, in no small measure, the pure moral character, and that profound respect for moral obligation which Kant exhibited through the whole of his life. Having gone through a course at the gymnasium, he entered, in 1740, the University of his native city. Here he commenced the study of theology, but soon abandoned it for other pursuits, and devoted his attention to the natural sciences, mathematics and philosophy. On leaving the University, he maintained himself for several years as a private tutor. During this period he published his first work—'Thoughts on the True Estimation of the Living Powers.' About 1755, he began to give lectures on logic, physics, metaphysics and mathematics. In 1762, he was offered the professorship of poetry in the University of Konigsberg; but he declined the position on the ground that he had not the proper qualifications. He had already established his reputation as an original and profound thinker, when, at length, in 1770, he was appointed to the chair of logic and metaphysics in the University of Konigsberg. When he entered upon his professorship, he delivered a discourse on the 'World of the Senses and that of the Understanding,' containing the germs of the philosophical system which he afterwards developed in his great work, entitled, 'Critique of Pure Reason,' first published, in his work on 'Universal Natural History and Theory of the Heavens,' in which he may be said to have anticipated the discovery of the planet Uranus, giving proof of his sagacity in questions relating to physical science. Among his various other works may be named 'Observations upon the Sentiment of the Beautiful and Sublime'; 'Critique of Practical Reason'—that is, reason considered in its application to our moral conduct; 'Critique of the Faculty of Judging'; and his essay 'On a Plan for an Everlasting Peace'. Kant died February 12th, 1804, having never, it is said, in the whole course of his life, travelled above seven miles from his native city. Although his writings embrace a great variety of subjects, his fame rests chiefly upon his achievement as a metaphysician. As a deep and close thinker he has perhaps never been equalled. Our limits will not permit us to give even an outline of the Kantian system of philosophy, which could only be rendered intelligible in an extensive treatise. It will be sufficient here to observe that Kant's great aim was to determine the laws and limits of the intellect of man, and thus to guard, on the one hand, against the arrogant dogmatism of those who overestimate, and, on the other hand, against the absurd skepticism of those who underestimate the powers of the human mind. He does not pretend to have made any important discoveries respecting questions which properly belong to religion, (such, for instance, as the immortality of the soul, the moral attributes of the Deity, etc.), but he claims that the great points of faith are not only undisturbed by his system, but are rendered more secure against the attacks of those who use their reputation for philosophic thought, to give weight to arguments against religion, in questions where, from the necessary laws of the human intellect, the profoundest philosopher can know no more than the great mass of mankind. 'Only by this means,' (i. e., by a critique determining the laws and limits of the human reason), says he, 'can the roots of materialism, fatalism, atheism, \* \* be cut off'; and he proposes in this manner, 'to make an end for all future time of all objections against morality and

[Continued on Third Page.]